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efficient instrument for such an operation; others less expeditious but more cruel were: throwing the criminal over the precipice near the "Rájah's Seat" or nailing him to a tree and shooting him with arrows. In such a manner the Deván Kshouri Kariappanna was tormented to death by Lingarája. Punishments short of death were: dislocating the toes and fingers, suspending the offender by the ears, pounding out his teeth, amputating his nose and lips or otherwise mutilating his person. When of a capital nature, punishments were never public and every care was taken to conceal them from the people. The Rájahs' Siddi—or African—bodyguard acted as executioners. The sufferer was proclaimed as having deserted his home and a reward offered for his apprehension. If he was a man of consequence, instructions were given to make a diligent search after the fugitive, which of course proved ineffectual, when he was declared to have eluded pursuit and escaped to some of the neighbouring countries. Artifices of this nature could not long retain the power of imposing, but the danger of mentioning the transaction secured silence regarding it.

With so primitive and simple forms of judicial procedure, the enforcement of its precepts required no complicated system of police. Every villager was a voluntary policeman and every Jamma-ryot bound to render gratuitous service to the Sirkar. The limited extent of the country and the vigilant control over all its parts, enhanced by frequent communication by means of posted runners with all the Kacheris, kept the Rájahs well informed of any unusual occurrence and enabled them to send prompt orders to the district-officials.

b. Under the British Government.

From the Proclamation of Col. Fraser in April 1834 we have already seen, that he upheld the authority of the native officials, reserving to himself, as the representative of the Governor General, the Prerogative of the Rájah.

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Police.

671 177 625 [635] 41. The police of the taluqs is to be considered under the charge of the Subadárs, and subordinately to them, of the Párapatiagárs and Patéls.

42. The district functionaries are to give at all times their utmost care and attention to prevent disturbances, assaults, and all other acts in breach of the peace; they are to apprehend and send to the Daryáft-Kacheri any person who may be accused of having committed robbery or violence.

671 177 625 622 43. The Patéls of the village and the villagers shall conjointly protect their villages from depredations of robbers. They shall always be on their guard and act with vigilance, so that no thefts or personal assaults may be committed.

45. If any person of a suspicious character makes his appearance in a village, the Patél shall make an enquiry about his name, place of residence and the purpose for which he has come to the village; and if the Patél be not satisfied with his answer, he shall send him to the Párapatiagár.

46. If any person in the village behaves improperly, the Patél shall persuade him to correct his conduct and give him the admonitions that may seem necessary.

[615] [628] 47. If any theft or robbery be committed, the Patél and the villagers shall exert themselves to apprehend the robbers. If the robbers be found in the act of robbing and if they escape, they shall be pursued and seized. The Patéls of the neighbouring villages shall co-operate in ensuring the seizure of the robbers. But if the Patéls or others do not use their endeavours either to discover or apprehend the robbers, and if the Sirkar shall have reason to believe that the robbery was committed through the negligence of the Patéls, they will incur the displeasure of the Sirkar and be punished accordingly.

000 48. Whenever information is lodged of a person having

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Whenever information is lodged of a person having
died a violent death, the functionaries shall proceed to the [671]
spot where the dead body may have been found. They shall [177]
examine the body and ascertain, whether there are any marks [625]
of violence upon it, or bruises, the number of them, and with [682]
what weapons the wounds or hurts may appear to have been
given. The above inquiries shall be made in the presence
of two or three creditable persons, and being committed to
writing the proceedings shall be sent to the Daryáft-Kacheri,
afterwards the functionaries shall endeavour to trace the per-
sons who may have murdered the deceased and apprehend
them.

49. The Subadárs of the taluqs on the frontier shall be [635]
particularly vigilant in apprehending robbers and vagabonds
who may come to this district from the neighbouring countries
to commit mischief.

50. The magisterial authority of the Subadárs does not [635]
extend to the pettas, where Kotwals are employed. The police [692]
of the pettas is entrusted to the charge of the Kotwals and
they will preserve the peace there. In cases where Kotwals [625]
may require the assistance of the Subadárs or the Revenue
officers who may be near the pettas, they shall be promptly
furnished with the aid demanded.

51. In cases where any person of whatever caste may
die a natural death without having relations or friends present,
the Sirkar servants shall cause the corpse to be buried or
burned according to circumstances at an expense of from one
to three canteraí fanams. But if the deceased leaves property [768]
and no relations to claim it, a sufficient portion of the pro-
perty shall be appropriated for the performance of the funeral
ceremonies, and the remainder lodged in the Public Treasury
until claimed.

52. Any person who has laboured under the disease of [766]
leprosy shall not be buried in the earth. The corpse of such
person shall be burned, or if the caste of the deceased do not

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of the Jail, exercises the powers of a Magistrate over its inmates, who are superintended by a European Jailor.

The *Police*, with the exception of a small regular body of a miserable description in Mercara and Vírájenderpet, still maintains its rural character, as best adapted to the country.

According to the returns of the annual "Judicial Reports," the inhabitants of Coorg are neither remarkable[1] for their litigiousness, nor for an excess of criminality.

3. ADMINISTRATION OF REVENUE.

a. Land Revenue.

The Land Revenue constituted the chief source of the wealth of the Coorg Rájahs. It still forms the principal item in the annual income of Government. It will, therefore, be of interest to analyze the mode of assessment, peculiar to Coorg, for generations in use and still upheld by the British Government. The settlement was made in 1812[2] by Lingarájender, who caused the Shist accounts to be preserved in a kind of Domesday-Book in which all the vargas or farms are registered with great detail and accuracy, noting also the tenure under which each varga is held.

According to this *quasi settlement in perpetuity* we have to distinguish, besides the rentfree holdings, *four different kinds of tenures of land: Jamma, Ságu, Umbali and Jódi-tenure*, an arrangement nearly allied to what is called "Shivappa Naik's Shist" i. e. an assessment fixed in the time of Shivappa Naik, a polygar of Naggara.

The *Jamma-tenure*, from the Sanscrit "janma," a word conveying the meaning of "hereditary by birth," is the holding of the privileged class, called *Jamma-ryots*, comprising: Coorgs, Amma-Coorgs, Hegadas, Eimbokalas, Airis, Koyavas, Moplas and Gaudas. The light assessment of Rs. 5 per 100 butties of wet land with its accompanying Báné and Bariké was made originally on condition of military and general

[1] [Errata: this should read "remarkable as neither." See Corrigenda, Col. 116, p. 479 -- Analyst]

[2] [Errata: this should read "in 1813." -- Analyst]